

THE SHEKEL

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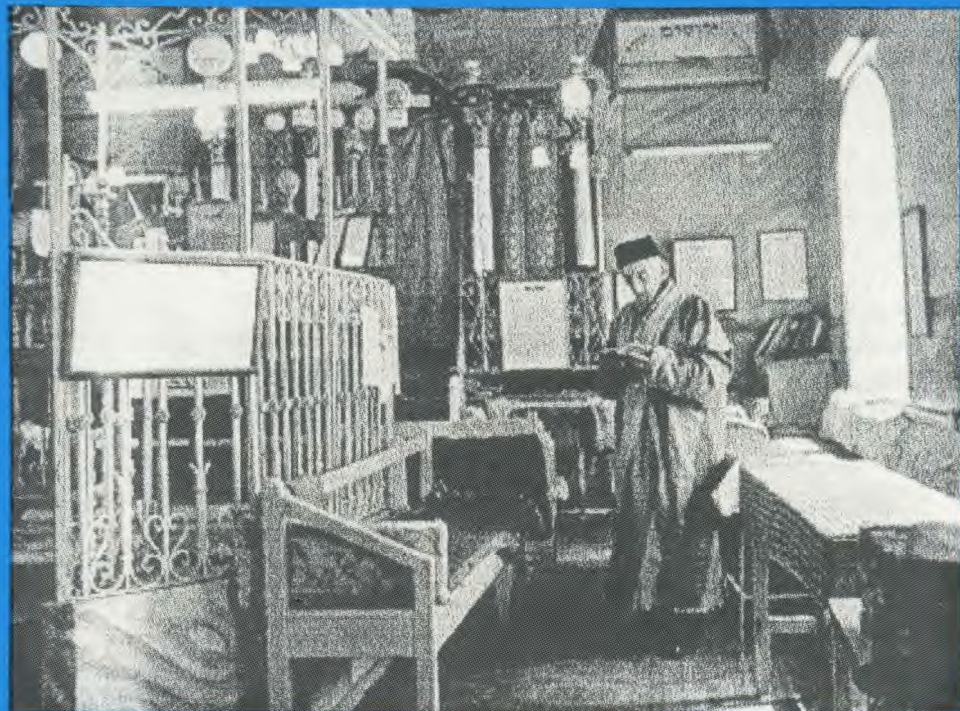
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Bukharan synagogue



OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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Edward Schuman, Editor

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The President's Message ***by Moe Weinschel***



Dear Members,

I wish to thank all for the get well wishes. So far, the treatments, although strenuous, have been effective. I am still able to function, a bit slower, but I'm in here punching. The wonderful cooperation from Florence and Ed Schuman, from J.J. Van Grover and all has eased the burden. We are progressing and our membership has kept up its end. There have been new members from various sources and from our website <http://amerisrael.com>. Many inquiries have generated members. So, if you are online and have contact with friends who have Israel interests at heart, invite them to take a look.

Special note to clubs and all members. We have extra copies of The Shekel, that can be sent to you for distribution at the clubs, and conventions. In addition, many of us are now leaving a few copies of The Shekel every time we visit a health provider's office. A little sticker on each saying: "OK TO TAKE!" works quite well. We have generated interest in those areas with good results. For the clubs: If you need some "Door prize goodies" we have many assorted items to send you, and they are all AINA related. If you contact Ed Schuman at the address shown in The Shekel, he will make sure that you will get them.

The annual dues notices for 2002 will be mailed shortly. Please assist our treasurer, Florence Schuman, and mail back your remittances promptly. Reminder notices are both costly and time consuming. These are difficult times for AINA and our organization needs help. Contributions to any of the special funds listed on the dues notice will also be greatly appreciated.

A new 2002 AINA medal is in the works, watch for it, and be pleasantly surprised.

Shalom *Moe*

JEWISH NAMES OF KINGS ON BIBLICAL COINS REFLECT THE NAME OF G-D

by Prof. Dr. Paul Goldstein

The use of Jewish names of kings was prominent during certain periods of coinage in ancient Judea, spanning the time of the Yehud coins (ca. 330 BCE), through the Bar Kokhba War (135 CE). The King, who may have been known by his common name, used his Hebrew name on his coinage, since he wanted to honor himself, and show that his power was derived through his special connection with G-d. Within the King's name, were the letters of G-d's name. Every Jewish person has a Jewish name, that has been specifically chosen. In fact, there is a direct connection between the name of every person and the true nature of his soul. Prior to being incorporated into the body, the soul has no name, yet its essence is there. When the soul enters the body, the person's name reflects this essence, and the body is given its life-force. Thus, the name of the person creates the general connection between the Soul and the body, and it serves as a personal expression of the specific qualities of that person. ¹

From the very beginning, the incorporation of letters from G-d's name (YHVH - yud-hei-vav-hei) has been of paramount importance to Jews at all stations of life. When an individual deserves specific merit, a letter from G-d's is added, as explained below. The opposite is true as well, thus, one of the four letters may be removed as punishment or can mean death. Spelling of a person's name with the deliberate removal of one of these letters indicates the person is inherently evil.

There are three Hebrew letters (Yud, Hei, Vav) that are common to most of the names found on Jewish coins. The names "Yehud", "Yehohan", "Yonatan", "Yehonatan", and "Yehudah" incorporate the name of G-d into their own. The special merit of doing so is reflected in the meaning of each letter.

The "Yud" is the tenth letter of the Hebrew alphabet and is the symbol of Creation and the Metaphysical. It is the first letter of the four letter name of G-d. The Jewish people are also known by four names, all of which begin with a Yud: Yaakov (Jacob); Yisrael (Israel); Yehudah (Judah); and Yeshurun (Jeshurun)² Addition of the "Yud" to a name is a mark of honor, for example, Joshua's name (Hoshea) was changed to Yehoshua. The letter "Yud" is used several times in the Torah as a reference of the World to Come. Thus, a King who has this letter added to his name, has achieved a level of honor in this world, and assured his place in the World to Come.



"Eleazar the Priest",
Bar Kokhba War,
Æ Small Bronze,
Year 1, ca. 132 CE.

(Photograph courtesy of
David Hendin from the
Guide to Biblical Coins,
4th Edition. Hendin 681)



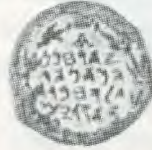
Mattatayah

(Mattathias Antigonus),
Æ prutah, ca. 40-37 BCE

"Mattatayah the High Priest"
(Enlarged photograph courtesy of
the author, Hendin 482 obverse)

"YHWNTN" (Yehonatan)
(Alexander Jannaeus),
Æ prutah, ca. 103-76 BCE
"Yehonatan the King"

(Enlarged photograph courtesy of
Sandy Brenner)



"YHDDH" (Yehuda)
(Judah Aristobulus I),
Æ prutah, ca. 104-103 BCE
"Yehudah the High Priest and
Council of the Jews"

(Enlarged photograph courtesy of
the author, Hendin 465, AJC-J)

"YHWHNN" (Yehohanan)
(John Hyrcanus II,
Æ prutah, ca. 63-40 BCE

"Yehohanan the High Priest and
Master of the Jews"

(Enlarged photograph courtesy
of the author, Hendin 454)

The 'Hei' is the fifth letter of the Hebrew alphabet and is the symbol of Divinity, Gentility, and Specificity. Whereas it requires a specific positioning of the mouth and tongue to pronounce all other letters, the 'hei' is said in an effortless, exhalation of breath. It symbolizes the effortlessness with which G-d created the world. It also is interpreted to mean 'mercy' and 'forgiveness', attributes that only a powerful individual (King) can control. The "hei" is added to many names and actions when G-d's presence is felt. For example, Abram becomes Abraham, and the incorporation of the "hei" onto his name is the result of Abram's recognition of G-d as the Divine entity who created the world. In addition, his new name indicates he is considered the "Father of the World". Pharaoh's daughter Bisyah discovered the baby Moses hidden among the bullrushes of the Nile. She saw (with the "hei" added to the verb 'to see') that G-d's presence was in this child. On the other hand, the 'hei' and 'vav' were removed from the name of John Hyrcanus II (Yonatan)(67-40 BCE). Pompey chose him over his brother, Aristobulus II, to rule in 67 BCE since Pompey thought he was the weaker of the two. He also suffered the loss of kingship, being referred to by Julius Caesar as 'ethnarch' in 47 BCE. The 'hei' was also removed from the Hebrew name 'Yehonatan' of Alexander Jannaeus (103-76 BCE) in 79 BCE. His new name 'Yonatan' reflected his loss of power in his kingdom.



"YHWNTN" (Yehonatan)
(Alexander Jannaeus),

Æ prutah, ca. 103-76 BCE

"Yehonatan the King"

(Enlarged photograph courtesy of
the author, Hendin 468, AJC-Bg)



"Shimon" (obverse),
"Eleazar the Priest"
(reverse); Bar Kokhba
War,

AR zuz/denarius,
ca. 132 CE.

(Photograph courtesy of
David Hendin from the
Guide to Biblical Coins,
4th Edition. Hendin 685)

The 'Vav' is the sixth letter of the Hebrew Alphabet and is the symbol of Completion, Redemption, and Transformation. Physically, it is an extension of the 'Yud', which is a small letter. It represents the connection from the heavens down to the earth. It connotes physical completion: the world was created in six days. In the description of the creation, the "vav" is added to the word for the ability of stars to shine with light, thus, making them complete in their function to illuminate the earth. When children are described in the Torah, their collective name 'children' is changed by the addition of a 'vav', to 'builders', a sign of completeness. It is through their learning and study of Torah, that world peace will be achieved. Such it is with the way of Kings, who see themselves with the same mission of enlightenment and purveyors of peace.

Letters can also be found as pairs in names. The 'yud-hei', when placed before a person's name, indicates that G-d is merciful and helps him control his evil inclination. When these same letters appear at the end of a name, it indicates that even if a person has failed, G-d is merciful and will accept his repentance. One of the earliest names with 'yud-hei' is Yehonatan. He was a member of Moses' family because of his special relationship with G-d.

King Yehonatan (103-76 BCE), who was the Seleucid King Alexander, referred to himself as 'High Priest' on his coinage. This shows that King Alexander was subservient to the Law of G-d, by which he merited his Hebrew name. When one considers the House of David, it is no surprise that 17 men in direct lineage had the "yud-hei" in their name.

The Hebrew names of the Kings found on Jewish coins had the name of G-d incorporated within their own. This served to unify the people under the authority of their King and their G-d.

The author wishes to acknowledge assistance given by David Hendin in the preparation of this article.

References: 1- Or Torah 4b; Likkutei Torah, Betar 41c; Or Hatorah Shmos 103ff; Balak 67c 2- Munk, Michael 1983 The Wisdom of the Hebrew Alphabet, Mesorah Publications, N.Y.

THE JEWS OF BUKHARA

The term "Bukharan Jewry" was coined by European travelers who visited Central Asia before the Russian conquest and was derived from the fact that at that time most of the community lived under the Emir of Bukhara. The members of the community call themselves "*Isro'il*" or "*Yahudi*." They speak a distinct dialect of the Tajik language, the so-called Judeo-Tajik, defined also as the Judeo-Tajik language.

The Jews of Iran, Central Asia and Afghanistan constituted a single community until the 16th century, when historical-political developments divided them into two sections: the community of Iranian Jews and the community of the Jews of Central Asia and Afghanistan. In the middle of the 18th century, similar circumstances brought about a further division of the latter group into two separate communities. The Jews were the only group in Central Asia which did not accept Islam.

There is evidence that Jewish communities in the area flourished in the 9th to the 12th centuries. Mongol invasions which early in the 13th century laid waste the cultural centers of Central Asia apparently also devastated the Jewish communities. A Jewish presence in Bukhara is first mentioned in the 13th century. The town of Bukhara apparently became a center of Jewish life in Central Asia in the 16th century, also absorbing many Jews living in cities in the zone of battle between the Persians (Iranians) and the local Sunni rulers.

Toward the end of the 16th and at the beginning of the 17th centuries the Jewish quarter *Mahalla* was established in the town of Bukhara, still known as the *Old Mahalla*, and the Jews were forbidden to reside outside its boundaries. The main (and today, only) synagogue of this town was built in this quarter in the first half of the 17th century. The middle of the 18th century saw the creation of the Afghani kingdom, ruled by the Durrani dynasty (1747–1842), while Bukhara was ruled by the Manghit dynasty (1753–1920), who made their country the strongest in Central Asia. There was constant hostility between the two countries, and the ties between the Jews of Afghanistan and those of Central Asia were effectively severed too. From that time Central Asian Jewry became a distinct entity, known as the "Community of Bukharan Jews."

In the middle of the 18th century the first attempt was made at forcibly converting the Jews of Bukhara, leading to the creation of a community of *anusim*, called in the local languages (Tajik and Uzbek) *Chala* or "not this and not that"): Jews who were externally faithful to Islam but secretly observed the commandments of their own faith. Forced Islamization was resumed at the beginning of the 19th century and the

number of *anusim* increased. However, when Russia conquered the kingdoms of Central Asia in the last third of the 19th century, the new rulers did not recognize the *Chala* as Muslims, and regarded them as a special group of Bukharan Jews. Many of them, living in those areas of Central Asia that were under direct Russian administration, returned to Judaism. Relicts of the Chala community have survived in Central Asia, especially in Bukhara, and are registered as Uzbeks or in Tadzhikistan as Tadzhiks.

Toward the end of the 18th century separation from Jewish culture centers led to a decline in the spiritual and religious level of the Jews of Bukhara. One consequence was the community's inability to produce its own religious leadership. The spiritual-religious decline, the absence of leadership and the forced Islamization could have produced a process of increasing assimilation within the general population. However, in 1793, R. Joseph Maman (Mamon) Maghribi, a native of Morocco, arrived in Bukhara as an emissary from the community of Safed, where he had settled a few years previously. When he saw the wretched situation of the Bukharan community he decided to settle there, and thanks to his efforts a revival of the religious and spiritual life took place. He introduced the Sephardi prayer rite to replace the existing Persian rite.

The Jewish population of Bukhara increased and the Muslim authorities permitted them to settle outside the quarter which led to the establishment of the *New Mahalla* and the *Amirabad* quarter. During the first half of the 19th century Jewish quarters were established in Marghelan, Samarkand, Dushanbe as well.

The Jewish community enjoyed a degree of autonomy before the Russian conquest. The community of every town was headed by a *kalontar*, elected by the community. His election had to be ratified by the Emir of Bukhara himself. He was aided by two deputies—*ossoqols*, heads of the *Mahallas*, whose election also had to be approved by the Emir. These communal officers served for life, unless removed from office by request of the authorities or a considerable number of community elders. They acted as judges in cases of litigation within the community. Bukharan Jewry set up a network of schools, similar to the heder of European Jews, known as *khomlo*. Although it was obligatory for all children up to bar-mitzvah age to attend these schools, this regulation was in fact never implemented, and there were no schools for girls. On the other hand, there was a yeshivah.

As in all other Muslim countries, the Jews had to pay the *jizya*, the tax required of non-Muslims. The Muslim tax-collectors were emissaries of the government, but the assessment was made by Jewish assessors, who were subordinate to the *kalontar*. After receiving his due, the Muslim tax-

collector would slap the Jews twice on the cheeks. Respected members of the community received a mere symbolic tap.

The chief occupation of the Jews of Bukhara on the eve of the Russian conquest was dyeing of cloths. This trade was so typical that visiting Central Asia in the mid-19th century European travelers could recognize the local Jews by their stained hands. Other less common crafts were weaving of special silk and cotton cloths, tailoring and hairdressing. Craftsmen would sell their own products, and the number of Jews who engaged in trade was small. A Hebrew letter written from Central Asia by a Jew called Benjamin to the Jews of Shklov, Russia, in 1802, indicates that at that time the Jews financed the commercial activities of their Muslim fellow-townsmen, who peddled their wares in Russia. Subsequently the Jews themselves began to trade in goods produced in Bukhara (particularly cotton) within nearby areas of the Russian empire, and also to import Russian-made goods.

A Russian regulation of 1833 permitted the "Asian" Jewish traders to reside outside the Pale of Settlement, which was in force for the Jews of Russia. They were also permitted, in 1842, to trade at the fairs at Orenburg and Troitsk, and in 1844 even at the country's most famous fair at Nizhni-Novgorod (present-day Gorki).

The concessions accorded in Russia to the Jewish traders from Bukhara helped to disseminate the notion that the situation of the Jews in the Russian Empire was good, and when Russia conquered Central Asia in 1864–88 the Jews welcomed the Russians. According to the 1868 peace treaty, Bukhara, which had been decisively defeated, became a vassal of Russia and other parts of its territories, and several other towns with a Jewish population, were incorporated into the region of Turkistan, which was annexed directly to the Russian Empire.

In the first few years, the Russians took several measures to gain the allegiance of Central Asian Jewry, which they regarded as the only loyal element within the native population. The regime did not restrict Jewish autonomy, and only added to the communal structure the office of official rabbi *kazyonny ravvin*, whose functions were similar to those of the official rabbis in other areas of the Russian Empire. The Russian-Bukharan peace treaty included three paragraphs that defined the rights of the Jews of Bukhara to live freely in Russia, to trade freely there, and to purchase real estate within its borders. In 1866 and 1872 it was decreed that the Jews of Bukhara would be granted Russian citizenship on condition that they join the trade guilds in Russia (thus exempting them from the law that denied Russian citizenship to "alien" Jews).

This policy aided Bukharan Jewry in acquiring a powerful status in trade relations, both with Central Asia and in trade with central Russia.

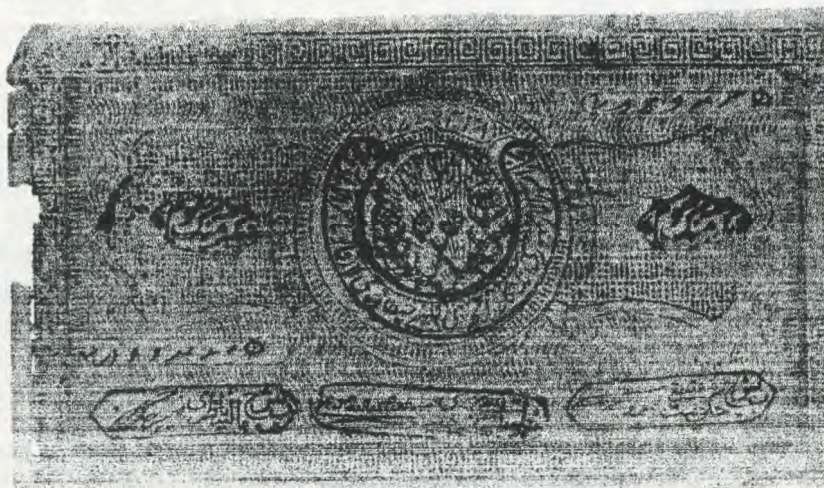
Bukharan Jews established trading companies which opened branches in the large Russian cities as well as factories for the initial processing of local products, especially cotton and silk. The local Jewish trader and industrialist, familiar with local conditions, had the advantage in competition with his Russian counterpart who was new to the area. At the same time the Emir of Bukhara and his government attempted to make of the Jews that remained within the borders of the kingdom scapegoats for their defeat, persecuting them and extorting money from them. These decrees resulted in the mass emigration of Jews from Bukhara to Turkistan. Fierce competition between the local Jewish tradesmen and industrialists and their Russian rivals and the movement of Jews from Bukhara to Turkistan were the main causes for the imposition of discriminatory measures against the Jews of Central Asia as early as the 1880s. In secret government circulars these measures were explained unequivocally as necessary to protect the Russian traders and industrialists and to limit the number of "native" Jews in the Turkistan region. The possibility of obtaining Russian citizenship, accorded in regulations between 1866 and 1872, remained merely theoretical and its realization became very difficult. In 1892 the general governor of the Turkistan region issued a secret circular severely restricting the entry into the region of Jews residing within the boundaries of Bukhara. Czar Nicholas II himself added a note to the protocol of the government session held on November 20, 1898, defining the policy of the regime in Central Asia against the harmful activities of the Jews, so long as this is possible.

With the outbreak of World War I, there was a violent upheaval within the Muslim population of Central Asia, that in 1916 became an open revolt which the Czarist army managed to subdue only with great difficulty. The Jewish problem thus lost some of its urgency. But even during the course of World War I, as is attested in secret documents of the period, the rulers continued to formulate decrees directed against the Jews.

The Russian conquest aided in the establishment of a stratum of tradesmen and industrialists within Bukharan Jewry that was limited in number but had significant economic power and ability to compete. Nevertheless, the new conditions brought about the impoverishment of the masses of Bukharan Jewry since the importation of the cotton and silk cloths that were produced in Russian industrial enterprises resulted in the elimination of the major occupation of the Jews of Bukhara—the dyeing of cloths. The impoverished craftsmen turned to other professions. Thus, by the end of the 19th and the beginning of the 20th century, hairdressing and shoe-shining and repairing became the almost exclusive monopoly of the Jews in Central Asia; many of them also became petty traders.

Military actions carried out after the Bolshevik Revolution of October

1917, ending in 1920 with the conquest of Bukhara by the Red Army and the abolition of the Emir's rule. Despite the harsh decrees of the Russian regime, many sided with the Russians. The radical Jewish intelligentsia in Turkistan supported the idea of establishing a democratic republic, whether an independent state or tied to Russia on the basis of local autonomy. Two representatives of Bukharan Jewry, Raphael Potilahov and Jacob Va'adiayov, served in 1918 as ministers in the short-lived autonomous government. The illustrated 20,000 Ruble Bukhara banknote is from this period.



The entrenchment of the Soviet regime brought to an end the existence of the upper strata of Bukharan Jews. Most of them lost all rights because they had been engaged, according to the Soviet conception, in occupations of exploitation. Even the petty traders, who constituted a significant part of the community, were deprived of rights. Heavy taxes were imposed on the craftsmen and most of them had no choice but to work as laborers in government-supervised enterprises. Thus there were many Jews among the workers in the national factories, especially those near the Jewish quarters such as the silk-mill of Samarkand, or the cotton gin in Khuqand. Co-operatives of tailors, shoe repairers and barbers were organized, and many former craftsmen had to join them.

From 1926 on, under the aegis of OZET (the Soviet organization for the encouragement of agriculture among the Jews), many attempts were made to set up Jewish *kolkhozes* in Uzbekistan. A series of lottery notes were sold by OZET in various amounts that pictured a farmer driving a tractor which is pulling a cultivator, and a factory worker operating a lathe. The face of the notes are printed in languages used within the region including a large Hebrew inscription. The reverse shows in Russian the values which could be won in the various drawings.



The first information about Jews immigrating to the Holy Land from Central Asia dates to the beginning of the 19th century, but large groups of Bukharan Jews who immigrated to and settled in Israel are known only from the 1880s. In the early 1890s the quarter called Rehovot was established by them in Jerusalem (to this day it is known as the "Bukharan Quarter"), which was considered at the time one of the most magnificent quarters of the New City. Groups of Bukharan immigrants, some of whom had managed to bring money with them and were among the wealthy of Jerusalem at that time, continued to arrive in Erez Israel until the outbreak of World War I. The number of Bukharan Jews who arrived in this first Bukharan Jewish aliyah has been estimated at approximately 1,500. These immigrants represented about 8 percent of the total community, a proportion which had no equal in any land of Jewish emigration at that time.

The second aliyah of Bukharan Jews began in the 1920s and continued until the early 1930s. The number of members of the community who settled in Erez Israel during these years is not known, but it may be assumed that it was no less than 4,000 souls. The overwhelming majority had to leave Russia secretly, to cross the borders with Iran or Afghanistan with the aid of Muslim guides, and then to receive permits on the basis of certificates issued to them by the British consulate. Only a minority of these immigrants chose the legal procedure. They would sail by boat from Odessa to Turkey, with the help of documents attesting to their Afghani, Persian or Turkish citizenship (purchased at high prices from the legations of those countries), and in Istanbul they would obtain their immigration permits for Erez Israel.

Only in 1972, with the beginning of mass immigration from the U.S.S.R., did they renew the tradition of immigration to the Holy Land—this time to the State of Israel. About 8,000 Bukharan Jews arrived from 1972 to the first half of 1975.

JEWISH HISTORY IN MADRAS

Jews played a prominent part wherever the European East India Companies established factories and trading posts. One of the early personalities in the service of the East India Company was Abraham Navarro, a Portuguese Jew of London who was appointed by the East India Company as ambassador to the Mogul emperor Aurangzeb in 1689. Attracted by the lucrative prospects of trade in diamonds and pearls, during the 17th and 18th centuries, many individual Jewish merchants established themselves at the various European trading posts in India. From 1683 many Anglo-Portuguese Jewish merchants played an active part in the expansion of the English trade in diamonds and precious stones from Madras.

Madras, a city in S. India. was the first territorial acquisition of the English East India Company in 1639. In the last decades of the 17th century its diamond trade attracted Jewish merchants, who were allowed by the Company to establish a merchant colony which continued until the end of the 18th century. In the Madras corporation, established in 1688, the "Hebrew merchants" were represented by Jewish aldermen. Among the Jewish merchants prominent in the early days were Bartholomew Rodrigues, Domingo do Porto, Alvaro da Fonseca, Jacques Paiva, Francis Marques, Isaac do Porto, Joseph d'Almanza, and Isaac Sardo Abendana. In the 18th century many Ashkenazi Jews from London participated in the profitable trade, including Marcus Moses and his family, Ephraim Isaac, the Franks, and later the Portuguese family De Castro and Salomon Franco.

The Jewish merchants in Madras were integrated into the English society and were on good social terms with several of the governors. The fluctuating nature of the merchant colony apparently prevented the organization of a Jewish community and the only communal institution seems to have been a cemetery. Some tombstones still remain, but they have been transferred to a new municipal site in Madras called "the People's Park," the entrance of which bears a tablet inscribed in Hebrew *Beit ha-Hayyim*. Only 20 Jews were living in Madras in 1968.

Madras, British India, 1/2 Pagoda, circa 1807



THE TEMPLERS, THE TEMPLARS, WHAT IS THE DIFFERENCE?

by Ady Bar-Tov

Recently I compiled a Catalog-Album about the Templers' tokens issued in Palestine and the Land of Israel, during the years 1880 and 1948, When I showed it to coin collectors and friends, I discovered that many of them knew very little of the differences between the Templars and the Templers which are similarly named but differ extremely in ideas and time. In an attempt to explain and clear the subject I chose to do it through the "SHEKEL" so that it would reach more people.

THE STORY OF THE TEMPLARS

The Order of the Templars was a direct result of the first Crusaders' journey to "The Holy Land", 1095. Their declared purpose was to reach Jerusalem and to save the Tomb of Jesus from the hands of the Muslims. For this, under the Pope's patronage, large popular movements of farmers and knights, from the regions of North France, Lotharingia and the Reinus, were organized and marched from Europe to Palestine. In 1099, the Crusaders, lead by Gotfried of Buaion conquered Jerusalem and named it "The Kingdom of Jerusalem". From the knights who arrived in Palestine, there grew military orders with a new ideology, which tried to combine fighting knights' ideas and the abstinence ideas of asceticism, poverty and continence.

In 1119, twenty years after capturing Jerusalem, a group of French knights established an order, which took on itself military tasks concerned with the pilgrimage movements to Jerusalem and the Holy Land. These tasks were protecting the pilgrims and accompanying them with military escort, leading them to the sacred Christian places and protecting them from the plotting Muslims forces.

In the beginning, they adopted the abstinence idea, but in the year 1128, the order received recognition of the Pope 's administration of their additional military activities and created a new constitution, combining the abstinence and the knighthood ideals. The Templar Order set up its main base at the southern edge of the Temple's Mount, in the El Akza building, which was built by the Muslims over the ancient Israel Holy Temple. They called it: *Templum Salomonis* (Solomon's Temple). This was the source of the order's name. *Ordo Templi Salomonis* (The Order of Solomon's Temple) the members were called *Templaroi* (Templars).



After the conquest of Jerusalem in 1187, by Salach A Din, the Templar's transferred their main base to Acco. After Acco fell in 1291 they moved to Cyprus. The Templar Order was also involved in banking. During the middle of the 12th century, the order started to make loans to rulers in Europe. Their wealth brought them many enemies, particularly Philip IV, King of France. In 1307, all the Templars in France were arrested at his command and jailed. They were accused of corruption, heresy and deeds of abomination. Although the Templars in other European countries were found not guilty of the same accusations, Pope Clemence V, under pressure from Philip IV, abolished the Templar Order. Two years later their leaders were burned at the stake in Paris.

THE STORY OF THE TEMPLERS

The "Tempel Society" was an independent religious community that split from the Lutheran church in 1868. Christoph Hoffman established it in Wurttemberg, South West Germany. The basic idea of this religious movement was that the Christian faith's concept of belief in 'The Father, The Son and the Holy Spirit', prevents spiritual fulfillment of the real Christianity whose aim is to demonstrate God's Kingdom upon earth, and that life must be shaped according to the Bible's "Prophets". Their aim was to build God's Kingdom upon earth, first in the Holy Land, so that it will have a positive influence on the Church and society in Europe. The members of the community were not united in their religious ideas although they were small in number and they were further divided into various groups. In 1860 they had a membership of 5000.

Christoph Hoffman was the chairman of the community for many years. In 1858, he had made a tour to Palestine with three other members to study conditions and the possibility of setting up their own farming communities. In 1868, several families migrated from Germany to Palestine. Their official name was *Tempel Gesellschaft* (Temple's Co.) or *Religions gemeinschaft des Deutschen Tempels* (The Religious Community of the German Temple). Their emblem was a plough. They settled in Haifa and established the "German Colony", which still exists and still carries the name. After the first group settled in Haifa, other groups settled in Jaffa and Jerusalem. In 1868, the "Tempel Co." purchased an abandoned American colony in Jaffa, and an acre in Jerusalem in a place called *Emek Refa'im*, opposite the western walls of

the old city. They established a colony there also called "the German Colony" a name the area still retains. At first, the Templers tried to get an agricultural grant from the Turkish government. The Turkish government welcomed the settlers expecting them to teach the locals new methods of cultivating the land. But this expectation failed. In 1871 they proceeded to purchase land privately. In Jerusalem, which became the Templers center of activity, the community established the "*Lyccum des Tempelstifts*" which was actually a combination of elementary and secondary schools. They established their own bank named "*Centralcashe*" (Central Cash). In Haifa they also established a school and a church of their own. In addition to the three German Colonies the Templers established a few agricultural settlements *Sarona*, north of Jaffa in 1870. In 1898 the Templers built a small dock along Haifa beach to serve the visit of their Emperor Kaiser Wilhelm II. In 1898/99 they established a settlement called *Neuhardthof* on the slopes of Mt. Carniel south of Haifa and in 1902, they established *Wilhelma*, to commemorate the visit of Emperor, Kaiser Wilhelm II. In 1906/7, they established *Beit Lehem* and *Waldheim*. By 1906, most of the Templers had returned to the Lutheran church, forming their own church groups,

In 1914 there were approximately 1,200 Templers in Palestine. When Britain conquered Palestine from the Turks in 1917/18 the Templers were considered foreign aliens and interned. After WWI they were allowed to return and pick up where they had left off. In 1938 the census of the Templers of the German colony numbered 1,500 and they owned approximately 6,700 acres of land. During WWII, the Templers were interned in camps in Australia. After the war, most remained in Australia and a few returned to Germany.

All the agricultural settlements became a part of Israel and Jewish settlers, refugees from the Arab/Israel war in 1948 plus holocaust survivors took their place. The settlements were renamed with Hebrew names: *Sarona* became *Hakiria*, *Wilhelma* became *Bnai Atarot*, *Beit Lehem* became *Beit Lehem Haglilit* and *Waldheim* became *Neve Ya'ar*. The Templers were active not only in agriculture, but also in industry, finance and commerce. Today two Templer communities exist: One in Germany and the other in Australia.

Several illustrations of the Templer tokens which circulated as small change in Palestine are shown.



AKKO: THE MARITIME CAPITAL OF THE CRUSADER KINGDOM

The port city of Akko (also known as Acre) is located on a promontory at the northern end of Haifa Bay. The earliest city was founded during the Bronze Age at Tel Akko (in Arabic Tel el-Fukhar – mound of the potsherds), just east of the present-day city. Akko is mentioned in ancient written sources as an important city on the northern coast of the Land of Israel. The wealth of finds, including remains of fortifications uncovered in the excavations at Tel Akko, attest to the long and uninterrupted occupation of the site during biblical times.

The ancient site of Akko was abandoned during the Hellenistic period. A new city named Ptolemais, surrounded by a fortified wall, was built on the site of present-day Akko. The Romans improved and enlarged the natural harbor in the southern part of the city, and constructed a breakwater, thus making it one of the main ports of the eastern Mediterranean coast.

The importance of Akko – a well protected, fortified city with a deep-water port – is reflected in its eventful history during the period of Crusader rule in the Holy Land. The Crusaders, who founded the Latin Kingdom of Jerusalem in 1099, did not at first succeed in overcoming Akko's fortifications. On 26 May 1104, after months of heavy siege and with the help of the Genoese fleet, the city surrendered and was handed over to King Baldwin I. Aware of the significance of the city and its port for the security of their kingdom, the Crusaders immediately began to construct a sophisticated system of fortifications composed of walls and towers, unlike any built previously. These fortifications were built along the sea to the west and south of the city, while in the east and north a mighty wall (probably a double wall) with a broad, deep moat separated the city from the mainland. The port was also rebuilt and, according to literary sources and maps, included an outer and a inner harbor (the latter now silted). A new breakwater was built, protected by a tower at its far end; it is today known as the Tower of Flies.

The fortifications of Akko, in which the Crusaders had placed their trust, fell relatively easily to the Muslims. Shortly after their victory at the Battle of the Horns of Hattin, on 9 July 1187, the city surrendered to Salah al-Din (Saladin) and its Christian inhabitants were evacuated. The Crusaders returned and laid siege to Akko in 1188, yet did not succeed in

penetrating the massive fortifications, which they themselves had built. But the Muslims surrendered to Richard the Lion Heart, King of England and Philip Augustus, King of France (leaders of the Third Crusade) on 12 July 1191. For the following 100 years, the Crusaders ruled Akko. Jerusalem remained (but for a short period) under Muslim rule, thus immeasurably increasing the importance of Akko, which, during the 13th century, served as the political and administrative capital of the Latin kingdom. Akko was the Crusaders' foothold in the Holy Land, a mighty fortress facing constant Muslim threat. Its port served as the Crusader Kingdom's link with Christian Europe, and also for transshipment westward of valuable cargoes originating in the east. The palace (castrum) of the Crusader kings was located in the northern part of the urban area of Akko, enclosed by massive fortifications. Near the harbor, merchant quarters known as communes were established by the Italian maritime cities of Venice, Pisa and Genoa. Each quarter had a marketplace with warehouses and shops, and dwellings for the merchant families. There were also centers for the various military orders – the Hospitalers, the Templars and others, who were responsible for defense of the Latin Kingdom. Throughout the city, a number of public buildings, such as churches and hospices, were constructed. At the beginning of the 13th century, a new residential quarter called Montmusard founded north of the city. It was surrounded by its own wall (probably also a double wall). In the middle of the century, sponsored by Louis IX of France, Akko expanded and became prosperous. With a population of about 40,000, it was the largest city of the Crusader Kingdom.

The last battle between the Crusaders and the Muslims for control of Akko began in 1290. After a long siege by the Mamluks under al-Ashraf Khalil, a portion of the northern wall was penetrated and the city was conquered on 18 May 1291. The date marks the end of the Crusader presence in the Holy Land.

Buildings from the Crusader period, including the city walls, were partially or completely buried beneath buildings of the 18th and 19th centuries, when the city was part of the Ottoman Empire. Significant remains from the Crusader period were first uncovered in Akko during the 1950s and 1960s when portions of building complexes, below ground level but almost completely preserved, were cleared of debris. During the 1990s, within the framework of the development of Akko, excavations were undertaken both outside and inside the present-day Old City walls, bringing to light fascinating remains of Akko's illustrious medieval history, previously known mainly from pilgrims' accounts.

The most important of the subterranean remains of Akko of the Crusaders is located in the northern part of today's Old City. It is the structure that was the headquarters of the Order of the Hospitalers (the Knights of St. John). It is an extensive building complex (ca. 4,500 sq. m.) with halls and many rooms built around a broad, open central courtyard. The thick walls were built of well-trimmed kurkar (local sandstone), and the complex was fortified with corner towers. When the Ottoman ruler of Akko, Ahmed al-Jazzar decided to build a citadel and a palace on the site, he had the Hospitalers' building filled in with earth. In recent years, the 3-4 m. high earth fill blocking the central courtyard of the Hospitalers' compound was removed, revealing the 1200 sq. m. courtyard. There are broad openings in the walls of the courtyard leading to the halls and rooms surrounding it. To support the upper story, pointed arches issuing from broad pilasters that project from the walls were built. A 4.5 m. wide staircase supported by arches provided access from the eastern side of the courtyard to the second story. An extensive network of drainage channels carried rainwater from the courtyard to a main sewer. In the southwestern corner of the courtyard was a stone-built well that guaranteed the residents' water supply. South of the courtyard is a hall, which was misnamed the Crypt of St. John. This is a rectangular hall in Gothic style, 30 x 15 m. with a 10 m. high groin-vaulted ceiling supported by three round central piers, each 3 m. in diameter. Chimneys indicate that it served as a kitchen and refectory (dining hall). Fleurs-de-lis (symbol of the French royal family), are carved in stone in two corners of the hall.

South of the hall lies a building complex known as al-Bosta. It is composed of a large hall with several enormous piers supporting a groin-vaulted ceiling. This subterranean building is in fact the crypt of St. John, over which the church itself was built. Portions of the church and its decorations were uncovered in the excavation. North of the central courtyard is a row of long, parallel underground vaulted halls, 10 m. high, known as the Knights' Halls. On one side are gates opening onto the courtyard; on the other, windows and a gate facing one of the main streets of the Crusader city. These were the barracks of the members of the Order of Hospitalers. To the east of the courtyard, the 45 x 30 m. Hall of the Pillars was exposed, which had served as a hospital. Its 8 m. high ceiling is supported by three rows of five square piers. Above this hall of columns probably stood the four-story Crusader palace depicted in contemporary drawings. Most of the buildings on the western side of the courtyard remain unexcavated. Several ornate capitals, illustrative of the elaborate architecture of this wing, were found. In its northern part was a public toilet with 30 toilet cubicles on each of its two floors.

An advanced underground sewage system was found beneath the group of buildings of the Hospitalers. This network drained rainwater and wastewater into the city's central sewer. .

The location of the Crusader city walls is well known from detailed contemporary maps that have survived. Parts of the walls lie beneath the Ottoman fortifications; others were damaged when modern neighborhoods were built. Near the northeastern corner of the Ottoman fortifications a long segment of the northern Crusader wall was found. A short distance eastward, parts of the corner of a tower built of large kurkar stones were preserved to a height of 6 m. This section of wall belongs to the outer, northern fortifications, which were constructed in the 13th century. It is probably the Venetian Tower depicted in Crusader period maps.

The renewed excavations at Akko were conducted by A. Druks, M. Avissar, E. Stern, M. Hartal and D. Syon on behalf of the Israel Antiquities Authority. The excavations at the Hospitalers' compound were directed by E. Stern on behalf of the Israel Antiquities Authority.

Akko was the subject on the 1986 Sites in the Holy Land Coin which harmoniously integrated four elements of the city. The Bay of Akko enclosed by the city wall. Overlooking the wall and at its extremity one of the most beautiful skylines in Israel. Minarets of mosques, bell towers of monasteries and churches stand out above the domes of the buildings, the square outline of the Citadel and the flat roofs of oriental dwellings. On the right hand side, the most famous site in Akko, the so-called "Crypt", actually the refectory of the Hospitalers' Palace. Through an arched gate can be seen two giant pillars and from their capitals, fanning out magnificent arches supporting the building. On the left hand side, sculptured on one of the pillars a Fleur de Lis, which was to become the emblem of the French monarchy. There are 12 smooth edges on the B.U. coin; 12 milled on the proof silver and gold coins. On the obverse of the B.U. coin, the Star of David. On the obverse of the proof coins, both silver and gold, the letter "mem".



A PRE-ISLAMIC JEWISH PROPHET IN SOUTHERN ARABIA

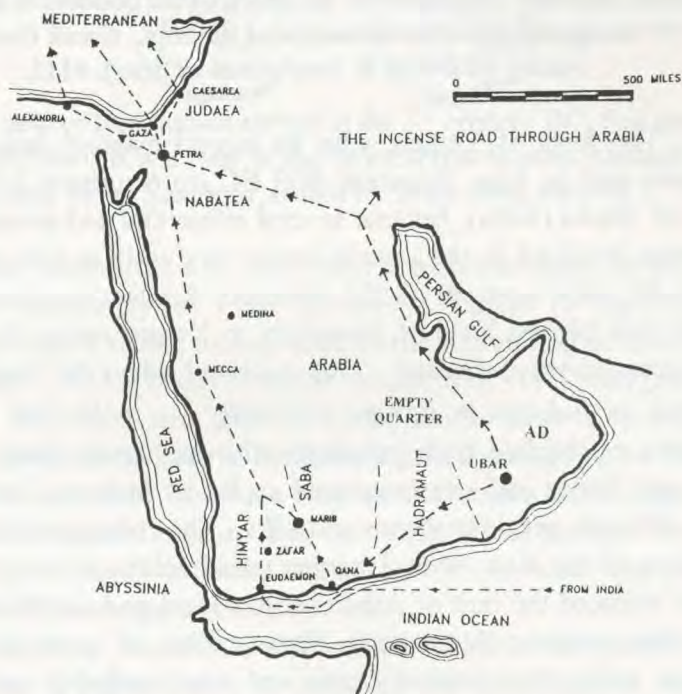
by Marvin Tameanko

'Ad' was an ancient kingdom on the coast of Southern Arabia, now in the area called the Sultanate of Oman. It was the world's main source of frankincense and the people of Ad became wealthy from this single agricultural product of their land. The main city of Ad, called Ubar, was the terminal of the caravan route that brought this precious incense north to markets in Persia, Petra, Gaza, Alexandria, Jerusalem and to Caesarea where it was trans-shipped to Greece and Rome. The natives of Ad, called the Adites were one of the oldest tribes of Arabia and archaeologists have discovered evidence of pastoral nomads who lived in that area as early as 8,000 BC, when it was less of an arid desert than it is today. The Adites claimed in their mythology that Ad, a descendant of Noah through his son, Shem, founded their main city, Ubar. This historic city was also known as Iram in the Koran or Wabar by the neighboring peoples of Arabia.

Some authors claim that Ad, well known for its frankincense, may actually have been the land of Ophir described in the Bible as a destination for Solomon's ships sailing from Eilat on the Red Sea. The kingdom of Ad, located on the south-eastern coast of the Arabian peninsula, was separated from Northern Arabia by the 'Empty Quarter' (Rub Al-Khali), a vast desert still noted as being the largest sand mass in the world. The frankincense plantations of Ad were watered by the moisture dropped by the Monsoon winds as they came from the ocean and crossed over the mountain range located along the coast. For defensive purposes, Ubar was established inland at a abundant spring called Shisur, the name of the village on the site today. Sometime between AD 400 and 500 an underground cavern, which was Ubar's spring and wells' reservoir, dried up and collapsed. This cavern was located directly under the city and most of the buildings fell into the sinkhole. The site was then abandoned and never resettled by the Adites who moved their commercial activities to other cities, such as Ain Humran closer to the coast. In 1991, archaeologists re-discovered the caravan routes leading through the desert from Ubar, located the sinkhole and recovered the part of the city which lay buried under the desert sands.¹

Frankincense was first mentioned in Egyptian inscriptions dated to 2,500 BC and it is still harvested in Southern Arabia and sold all over the world. It is the gum extruded by the trees of the *Boswellia* genus that still

grow on the mountain slopes of Oman. Frankincense is mentioned in the Bible as the holy incense used in the rituals of the Temple of Jerusalem. Egyptians, Greeks and Romans prized it so highly that it became famous and it is still used in some church ceremonies today. The sap of the trees is dried into crystals and these are placed on glowing charcoal in a brazier to give off its distinctive perfume. This is a heavy scent, rather musty, that is not appreciated by modern people.



Map showing the location of Ad and Ubar in Southern Arabia

In ancient days, beginning sometime before 900 BC, numerous caravans loaded with frankincense began at Ubar and traveled north to other civilizations. The Adites living in Ubar prospered from this trade and they built a new city in 350 BC, defended by walls, gates and high towers, which became the center of the frankincense business. The city was not large but it attracted a multitude of foreign merchants who wanted “a piece of the action”. Among these traders were Greeks, Persians (Parthians), Romans and several groups of Jews who had at a very early date established a presence in the nearby kingdom of Saba, in modern day Yemen. The silver coins of Saba, imitations of the Athenian drachms of the 4th century BC, showing a bust of Athena and an owl, were used as the local trade coins in Southern Arabia and many of these are found there.



The silver drachm of Saba, struck in the 3rd to 2nd century BC, imitating the Athenian drachm. The letter on the cheek of the goddess is the Sabaean letter 'N' designating the denomination of the coin. *Greek Coins and Their Values* by David R. Sear (cited as Sear), 6112.

The Jews of Yemen, who by legend claimed descent from the merchants sent by King Solomon, 969 BC, to Southern Arabia with the Queen of Sheba (Saba), became several influential and prosperous tribes. They were involved in the incense trade very early in history and set up commercial trade posts in all the Southern Arabian countries. The Jews reached their highest level of prosperity in Yemen under the Himyarites, who succeeded the Sabaeans. This occurred when the kings of Himyar converted to Judaism in around AD 400.² At that time, Jewish Himyarites established trade relations with the surrounding countries of Arabia and Africa and even ventured as far as India on Persian ships in search of Pearls, precious stones and silks. The coinage of Himyar copied the designs of the New Style Athenian tetradrachms of the 1st century BC but later replaced the bust of Athena with a local god and then with that of the Roman emperor Augustus. These coins, of good silver content, circulated widely in Southern Arabia and were probably used in Ubar to facilitate the incense trade.



A silver coin of Himyar struck in the 1st century AD, imitating the New Style tetradrachms of Athens but with the head of Augustus instead of Athena on the obverse. Sear 5707.

The Jews in Ubar probably arrived in the middle of the 4th century AD from the Himyarite trade posts they had established in the neighboring kingdom of Hadramaut. This emerging kingdom had siezed and colonized some of Ad and took over a large part of the frankincense trade. At that time the cast bronze coinage of Hadramaut became current in Ad and

circulated alongside the foreign silver from Saba and from the distant incense markets in Persia, Greece and Rome. These coins were crude copies of the Roman coins struck in Alexandria for Egyptian commerce. They usually showed the emperor's bust and the imperial or Ptolemaic Eagle on the reverse.



A cast bronze coin of Hadramaut struck in the 3rd century BC, that probably circulated in Ubar. It is a copy of the then current Roman Alexandrian drachm. From *Southern Arabia* by Brian Doe, plate 44.

Sometime before AD 400, one of the Jewish merchants or perhaps a rabbi of the community in Ubar became a legend to the Southern Arabians. This man's name, as recorded in the Koran and in several folk tales was HUD. Hud is taken from the semitic root HWD and means "to be Jewish". The word also appears in the Koran as a collective noun denoting the Jews. Hud, like the biblical prophet Jonah going to Nineveh, preached to the Adites in Ubar that they must abandon their pagan gods, become monotheists, and give up their materialistic and corrupt ways, or a great catastrophe would overtake them. And it did when the sinkhole swallowed the city sometime before AD 500.

Hud must have been a powerful influence in Southern Arabia and in Ad because he is remembered in many of the local legends and was accorded the privilege of having not one but two tombs, one located in present day Oman and the other in Yemen. His daughter was also revered as a prophetess and she was given a burial site located close to her father's first grave. Arabians still make holy pilgrimages to these tombs although they are not well advertised and foreigners are not encouraged to attend. Apparently, Hud introduced monotheism to pre-Islamic Arabia and probably, under the influence of the biblical prophets, preached for social change among the people of Ad. In this way, Hud anticipated the good work of the prophet Mohammed who ascended in AD 622. So Islam, as a religion, has some Jewish roots and is closer to Judaism than most are willing to admit.

Notes and Bibliography.

- 1 *The Road to Ubar, Finding the Atlantis of the Sands* by Nicolas Clapp, Houghton, Mifflin Co., Boston, 1998.
- 2 *Southern Arabia* by Brian Doe, McGraw-Hill Co., N.Y. 1971, page 28.

ISAAC STERN

Isaac Stern one of the leading violinists of this century, who saved Carnegie Hall from the wrecking ball, died on September 22nd 2001 at the age of 81. He was one of the last great violinists of his generation and helped advance the careers of many musicians who followed including Itzak Perlman, Pinchas Zuckerman and Yo-Yo Mar. Throughout his more than fifty years as a professional musician, he devoted himself to the advancement and recognition of the arts nationally and internationally.

Born of Jewish parents in Kreminiec, Russia in 1920, he came to America when he was only ten months old after his parents fled the Russian Revolution in 1921. Raised and educated in San Francisco, he began playing the violin at the age of eight and made his recital debut at the age of thirteen. His orchestral debut came three years later, in 1936, with a performance of the Brahms Violin Concerto with the San Francisco Symphony in a concert that was broadcast nationally.

Besides his highly acclaimed interpretations of the standard repertoire, Isaac Stern was an avowed champion of contemporary music, having premiered and often recorded new works for violin by many of the twentieth century's finest composers including Bernstein, Penderecki, Rochberg, Schuman, Dutilleux and Maxwell Davies. He also had given the American premieres of works by Bartók and Hindemith. Isaac Stern's broad-mindedness extends beyond the concert stage to cinema and television as well. The film "From Mao to Mozart: Isaac Stern in China" won the 1981 Academy Award for best full-length documentary and received a special mention at the Cannes Film Festival.

Following the Six Day War in 1967, Stern performed the Mendelssohn Violin Concerto on top of Mount Scopus with the Israel Philharmonic conducted by Leonard Bernstein, a memorial concert later documented in the film "A Journey to Jerusalem". Isaac Stern had appeared on the American television programs "60 Minutes", the "Today Show", "Good Morning America", and the PBS children's program "Sesame Street" and had acted the role of Ysaye in the film biography of impresario Sol Hurok and performed in the movie soundtrack for "Fiddler on the Roof". He was also featured in the American television broadcast of "Carnegie Hall: The Grand Reopening" which won a 1987 Emmy Award and the Carnegie Hall Centennial Gala Concert in May 1991. The musical biography "Isaac Stern - A Life" has been broadcast on television and released on home video.

During the 1991 Gulf War. A concert in Jerusalem was interrupted by a siren warning of an Iraqi scud missile attack. After the audience put on their gas masks. Stern returned to the stage to continue his concert. He did

not wear a gas mask believing that Saddam Hussein would not fire missiles at Jerusalem with its many Muslim holy sites and large Palestinian population.

Isaac Stern played an incalculable role in supporting the development of young musicians through his over thirty-year presidency of Carnegie Hall. He is well known for having spearheaded the drive to save the Hall from demolition in 1960 and to restore it in 1986. In the 1950's, as the city was planning Lincoln Center, a developer proposed razing Carnegie Hall and building a 44 story office tower. Using his prestige and his contacts among fellow artists and benefactors, he rallied the opposition and eventually secured legislation that enabled the city to acquire the building.

With well over 100 recordings to his credit, Isaac Stern is also one of the most recorded musicians of our time. He had been an exclusive CBS Masterworks recording artist since he joined the label in 1945 and celebrated his 50th anniversary this year. He was already honored by CBS in 1985 with the title "Artist Laureate", the first in the company's history. Isaac Stern's most recent recordings for Sony Classical include the complete Brahms Piano Quartets with Emanuel Ax, Jaime Laredo and Yo-Yo Ma for CD and Video, which won the 1991 Gramophone Award for "Best Chamber Recording of the Year".

The Isaac Stern medal was issued for the Jewish American Hall of Fame series of the Magnus Museum.



ISRAEL'S FIRST COIN

BY DAVID T. ALEXANDER

It would be easy to draw up a list of great world rarities - coins that would strain a king's treasury to buy. Fascination can come, however, not only from great rarity and dazzling price records but also from the story a coin can tell and from the historical context in which it was written.

Coins have been eyewitnesses to the stirring and often violent events of the just past century. Coins testify to the birth or death of nations, recall vanished rulers and regimes, and bring revolutions and conquests into your hands.

At the opening of the 20th century, the name Israel was found only in the Bible or as a collective word for the Jewish people in exile. After the founding of Zionism by Budapest-born journalist Theodor Herzl, vast effort was expended in establishing what Britain's Balfour Declaration called a "National Home for the Jewish People" in what had been the neglected backwater of the Ottoman Empire, Palestine.

Despite growing Arab and British opposition, Jewish immigration accelerated in response to Hitler's wartime genocide in Europe. Unable to resolve the Arab-Jewish conflict, the British withdrew in May 1948, after the United Nations voted to partition Palestine into Jewish and Arab states.

The Zionist leadership proclaimed the State of Israel on May 15, 1948. Already under attack by Arab irregulars, the new nation repelled several Arab regular armies, emerging with greatly increased territory after three waves of struggle.

To the new Jewish State, coinage had an unusually poignant significance. A start was made toward a new Jewish coinage during the 1948 fighting in the Mechsav cutlery factory in Tel Aviv's industrial suburb of Holon. The full story of this coinage emerged only after the present writer's on-the-spot research during the 1979 American Israel Numismatic Association study tour to Israel.

Yosef Gannoy of Mechsav modified a Bridgeport-built cutlery stamping press to hold coinage dies cut by Saloh Kluegermann, brother of the firm's owner. Moshe Neudorfer of the new Israel Treasury brought the reverse (value-side) die to the factory every working day and a slow, laborious striking commenced.

The 25 mils was a 30mm coin of 97 percent aluminum, 3 percent magnesium, bearing a plain edge. The obverse depicted a bunch of grapes taken from a bronze prutah of Herod Archelaus (circa 4 B.C.). The stylized

reverse wreath was adapted from coins of John Hyrkanos (135-104 B.C.) and was used in the later prutah series.

The exact number of coins bearing the Hebrew date 5708 (1948) is unknown, but certainly small. Little attention was paid to such details in the midst of war. A substantially greater number was struck dated 5709 (1949). The coins' overall quality disappointed the Treasury, and they were released only because of the serious coin shortage following the British withdrawal and the following war.

The 5708-dated 25 mils (KM 8) is virtually unknown in choice uncirculated. What might be called "basic uncirculated" examples with typical marks and planchet defects catalog at \$850 and sold for much more when the Israel market was booming.

The 5709 pieces are of two varieties. The open link with widely spaced arcs at the top of the wreath catalogs at \$150.-. Closed link coins in uncirculated condition catalog at \$25.-

25 mils, 1948



Jewish History in Chemnitz

Chemnitz is the name of a German city in which the presence of Jews is first mentioned in 1308. A tax of 50 groszy was levied on the Jew Frondel in October of 1367. Later the Jews, once more mentioned in 1423, probably moved to nearby Bohemia and from there to Poland, preserving the town's Latinized name, Caminici, and other medieval versions such as Kamentz and Kempnitz in the family names Kempnitz, Karminsky, and others. In the 1860s a few individual Jews lived in Chemnitz but by 1871 there were more than 100.

A Jewish religious and educational association organized religious services in 1874, founded a *hevra kaddisha* in 1878, and acquired a cemetery in 1879. The first rabbi was appointed in 1881 and the first teacher in 1885, when the community obtained corporate rights from the Saxon state. In 1899 a synagogue was consecrated. This synagogue is illustrated on a contemporary postcard and is shown as being a large edifice, with three spires. At that time less than 1000 Jews lived in Chemnitz. It can be surmised that the community was quite affluent from the grandeur of the synagogue.



The Jewish population numbers were 1,137 in 1905, 2,796 (0.84% of the total population) in 1925, and 2,387 (0.68%) in June 1933.

Under the kingdom of Saxony (until the end of 1918) there was a ban on *shehitah*. The community, however, had cultural, social welfare, and youth organizations. Dr. Leo Fuchs, who was the last rabbi, served as editor of the monthly paper *Juedische Zeitung fuer Mittelsachsen* which was published from 1931 to 1938.

Nazi excesses began early in 1933. In September 1935 Jewish children were no longer allowed to attend public schools and as a result a Jewish school was set up. On Kristallnacht (Nov. 9, 1938) the synagogue was burned down and all male Jews were arrested except the rabbi who was protected by an Aryan physician. These Jews were temporarily sent to Buchenwald where one died and two others shortly after being discharged. In the next few years, those who could emigrate to other places did so. It is presumed from the end of 1941, that all those who were unable to emigrate were deported to the East. There are no records on emigration and deportation available.

In 1945/46, 50 Jews lived in Chemnitz and in 1959 there were 30 in the town, which was renamed Karl-Marx-Stadt.

Along with all other communities in Germany, the hyper-inflation which occurred after World War I resulted in cities, states and companies to issue notgeld currency as a substitute for hard currency. A one million mark note of the municipality of Chemnitz is illustrated.



JEWISH HISTORY IN HAMBURG

Hamburg is a German city on the right bank of the Elbe River, between Sleswick-Holstein and Hanover. The first Jews to settle in Hamburg were wealthy Marranos from Spain and Portugal who came to the city at the end of the 16th century. At first they sought to conceal their religion in their new place of residence. When it was discovered that they had been observing Jewish customs, some of the local inhabitants, in a complaint to the senate, demanded their expulsion. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions. In 1612, after many negotiations, it was agreed that in consideration of a payment made for their protection, the Jews would be tolerated in the town as strangers, though they were not to be allowed to practice their religion publicly. The city council, pointing to the economic benefits accruing from their presence, opposed the measure. Jews were the first to open up trade with Spain and Portugal. They imported sugar, tobacco, spices and cotton from the colonies, were shipbuilders, weavers of cloth and goldsmiths. Among the Jews were financiers some of whom took part in the founding of the Bank of Hamburg in 1619.

In 1612 Hamburg Jews paid an annual tax of 1,000 marks and by 1617 this sum was doubled. The kingdoms of Sweden, Poland, and Portugal appointed Jews as their ambassadors in Hamburg. Those who had come to Hamburg from Spain and Portugal continued to speak the languages of their native lands for two centuries. As early as 1627 the Portuguese Jews possessed a small place of worship in a house styled *Talmud Torah*. Emperor Ferdinand II addressed bitter complaints to the senate about this "synagogue" as the Catholics were not allowed to build a church in Hamburg at that time. But in spite of this protest and the violent attacks of the Protestant clergy, the senate continued to protect the Jews. Hamburg Jews soon had three synagogues, whose congregations jointly owned burial grounds in nearby Altona. In 1652 the three congregations combined under the name of Beth Israel. When in 1697 the city unexpectedly raised the annual tax levied against the Jews to 6,000 marks, the majority of the rich Jews of Hamburg, most of whom belonged to the Spanish-Portuguese congregation, moved to Altona and Amsterdam.

Around 1611, German Ashkenazim Jews were admitted to Wandsbek and some of them settled in Altona, both cities under Danish rule. By 1627 German Jews began to settle in Hamburg itself, although on festivals they continued to worship at Altona, where the Danish king had permitted the official establishment of a congregation and the building of a synagogue in 1641. They submitted their disputes to the jurisdiction of the rabbi of the

Altona congregation. Shortly thereafter the three communities banded together to form one congregation. Many Jews, fleeing from persecutions in Ukraine and Poland in 1648, arrived in Hamburg where they were helped by the resident Jews. However, the refugees soon left for Amsterdam since at that time the Christian clergy in Hamburg was inciting the inhabitants to expel the Ashkenazi Jews from the city, an expulsion which took place in 1649. Most went to Altona and a number to Wandsbek; only a few remained in Hamburg, residing in the homes of the Spanish-Portuguese Jews. Within a few years many of those who had been driven out returned to Hamburg, and in 1656 a number of refugees from Vilna also found asylum there.

The classical designed 16th century City of Hamburg medal shows a stylized view of the port city, with boats in the harbor. The legend *Sub Umbra Alarum Tuarum* translates to Under the Shadow of Thy Wing. The Hebrew letters signifying the Almighty above protecting the city.



The three Ashkenazi congregations Altona, Hamburg and Wandsbek reunited in 1671 to form the AHW congregation, with the seat of their rabbinate in Altona. In 1811, Hamburg being incorporated in the French Empire, the Jews of those towns were forced by an order from Napoleon to disband the AHW congregation when the French authorities imposed a single consistorial organization. The Ashkenazim and Sephardim united to form one congregation, the Altona community retaining its own rabbinate which was also recognized by the Jews of Wandsbeck until 1864. In 1848 the revolution brought about the emancipation of the Jews of Hamburg as in many other states in the German Confederation. Jews were granted citizenship, due in large measure to the efforts of Gabriel Riesser, a native of Hamburg.

The Reform movement, which began in Berlin, eventually reached Hamburg. A Reform temple was dedicated in 1818, and in 1819 a new prayerbook was published to accord with the liturgical ritual of the new congregation. The rabbinate in Hamburg published the opinions of noted Jewish scholars to discredit the temple and prohibited the use of its prayer book. Isaac Bernays, leader of the community from 1821 to 1849, espoused the cause of "modern Orthodoxy" and sought to endow the traditional divine service with greater beauty. In his day controversy flared up again when the Reform congregation occupied a new building and the more radically abridged and revised version of its prayerbook was issued.

The Jewish congregation of greater Hamburg was the fourth largest community in Germany. In 1866 there were 12,550 Jews at Hamburg and in 1933 about 19,900 (1.7% of the general population), including more than 2,000 at Altona. The last rabbi was Joseph Carlebach, who was deported in 1942 and killed by the Nazis. In the years 1933–37 more than 5,000 Jews emigrated; on Oct. 28, 1938 about 1,000 Polish citizens were expelled. The pogrom of Kristallnacht (Nov. 9–10, 1938), in which most synagogues were looted and closed down, caused an upsurge of emigration. In 1941, 3,148 Jews were deported to Riga, Lodz, and Minsk. In 1942, 1,848 Jews were deported to Auschwitz and Theresienstadt. Approximately 7,800 Hamburg Jews lost their lives in the Nazi era, 153 mentally ill were executed and 308 committed suicide. A few hundred Jews, privileged or of mixed marriage, outlived the war. A concentration camp, Neuengamme, was situated near the city. A total of approximately 106,000 Jewish inmates passed through its gates and more than half of them perished.

On May 3, 1945 Hamburg was liberated by British troops who offered aid to the few hundred Jewish survivors. On September 18th a Jewish community was organized, which reopened the cemetery, old age home, mikveh, and hospital soon after. By March 18, 1947 the community totaled 1,268, its numbers changing due to emigration, immigration, and a high mortality rate. In January 1970 there were 1,532 Jews in Hamburg, two-thirds of whom were above 40 years old. In 1960 a 190-bed hospital was opened and a large modern synagogue consecrated. Herbert Weichmann, a Jew, was elected Buergermeister in 1965. An institute for Jewish history was founded in 1966, whose main activity was the promoting of Jewish-Christian understanding.

THE HISTORY OF THE BANK OF ISRAEL

The question of creating a central bank, or as it was called, the State Bank, was discussed in the Ministry of Finance in 1948, immediately after the establishment of the State of Israel. The matter was shelved due to the pressure of events, but an immediate solution was required to the problem of issuing a currency for the young State. Thus the Bank Notes Ordinance, 5708-1948 was introduced, becoming effective on August 17, 1948. The ordinance defined the authority to issue banknotes in a charter between the government and the Anglo-Palestine Bank, later Bank Leumi Le-Israel B.M. Under the terms of the charter, the Anglo-Palestine Bank set up a special department, the Issue Department, whose task was to issue banknotes. At the same time, the Bank also formed a department to manage State loans.

The process of replacing the notes of the Israel Currency Council with those of the Anglo-Palestine Bank began immediately after the Bank Notes Ordinance went into effect and the charter was signed, and was completed by the end of October 1948. The other functions for which a central bank is usually responsible - monetary policy, banking supervision, etc.-were at that time the responsibility of the Ministry of Finance.

In March 1951 the Minister of Finance, Eliezer Kaplan, appointed the Committee for the Establishment of a State Bank. The committee, which he headed, submitted its findings in September 1952. These consisted of general recommendations in two areas - the organization of the bank, and the relationship between the bank and the government. The report provided the basis for the preparation of the Bank of Israel Law, which was coordinated by the first Director-General of the Ministry of Finance, David Horowitz, subsequently the first Governor of the Bank of Israel. The major issues dealt with were defining the relationship between the central bank and the government, and guaranteeing the Bank's independence.

The Bank of Israel Law, 5714-1954 was passed by the Knesset on August 24th, 1954, and became effective on December 1st of the same year. On that date the Bank of Israel was officially established. The Law replaced the Bank Notes Ordinance of 1948 and other legislation introduced by the Provisional Council of State, which had hitherto regulated the subjects which became the responsibility of the central bank.

Once established, the Bank of Israel took over the Issue Department of Bank Leumi Le-Israel B.M. and the Banking Supervision Department of the Minister of Finance. Foreign exchange control was transferred to the Bank of Israel in 1978.

Currency Issue

By law, only the Bank of Israel may issue currency in Israel (banknotes, coins, and commemorative and special coins). The quantity and value of banknotes and coins in circulation are affected by several factors, such as changes in the extent and number of transactions, the rate of inflation, and the use of checks, credit cards, and automated teller machines.

The main function of the Bank of Israel's Currency Department is to ensure a regular supply of banknotes and coins, in accordance with public demand. This involves:

Planning Denominations

Planning the appropriate denominations of banknotes and coins that will enable the public to carry out its cash transactions efficiently, and at the same time minimize the cost of issuing new currency.

Designing Banknotes and Coins

The Public Committee for the Planning of Banknotes and Coins recommends the design of banknotes and coins which will be submitted to the Governor of the Bank for his approval. In consultation with the Advisory Council, and with the approval of the Minister of Finance, the Governor determines the form content, and other details of banknotes and coins.

Ordering Banknotes and Coins

Correctly forecasting the demand for banknotes and coins, and planning the ordering and supply by means of international tenders, enable maximum savings to be made in stockholding costs and the inevitable expenses incurred in every order. Banknotes are printed and coins minted abroad, since the requirements of Israel's economy do not justify establishing a printing press or mint in Israel.

Storage

When they arrive from abroad, banknotes and coins are stored in the vaults of the Bank of Israel requiring strict transportation arrangements, rigorous security, and meticulous control checks.

Supply of Cash

Cash is supplied to the public via the commercial banks, which order the required quantities from the Bank of Israel in accordance with deposits and withdrawals made by the public.

Counting, Verifying, Sorting and Shredding

Banknotes which the banks deposit at the Bank of Israel are carefully counted and verified (i.e., they are checked for forgeries), using sophisticated equipment which also sorts the notes into those which are reusable and those to be shredded. Coins undergo a similar process.

Issuing Commemorative Coins

The Bank issues commemorative coins annually and for special occasions. These are generally made of gold or silver, and are sold to collectors and the public through the Israel Government Coins and Medals Corporation Ltd.

The Numismatic Collection

The Bank of Israel has a large collection of new and old banknotes and coins, some of which are on display in the exhibition entitled Legal Tender in the Bank's premises in Jerusalem. The exhibition and numismatic display are very popular with groups of schoolchildren, soldiers, tourists, and other visitors.

The Bank of Israel is situated in Kiryat Ben Gurion in Jerusalem close to the Knesset (Israel's parliament), the Supreme Court, and government ministries. The Bank also has a branch in Tel Aviv (in Lilienblum Street). An extension of the Banking Supervision Department is also situated in Tel Aviv (in Yavneh Street).

In 1964, the Bank of Israel issued a special gold coin with a nominal value of IL 50 to commemorate its tenth anniversary. This gold coin in proof condition is the highest valued of all Israel issues. Obverse: The emblem of the State, a seven-branched Menora between two olive-branches joined at their base by the word 'Israel' in Hebrew, Fifty Israel Lirot, in Hebrew, and below the word 'Israel' in English and Arabic and the year '1961' with its equivalent in Hebrew letters. Reverse: On the right-hand upper sector, a double cornucopia. Between the horns a pomegranate, with grains visible through a split in the rind. The right horn holds a barley-corn and the left a branch with an olive. All are ancient Hebrew picturings of the Land's goodness. On the lower left, in four lines of Hebrew, the inscription: Tenth Anniversary of the Bank of Israel.



JEWISH HISTORY IN ZURICH

Zurich is the capital of the canton of the same name in northern Switzerland. Jews first arrived in Zurich in 1273, settling in a street known as the *Judengasse* (now the Froschaugasse). As long as the Swiss cities gave nominal allegiance to the Holy Roman Empire, the Jews were under imperial protection. Their taxes were paid to Emperor Rudolf I of Hapsburg, but in other respects they were dependent on the town, which undertook to protect them in exchange for a fee of ten marks. Jews were forbidden to engage in commerce and handicrafts, their residential rights were limited and restricted, and they were compelled to wear the *Judenhut* or Jew's hat. Jews were authorized only to engage in moneylending. However they were compelled to remain indoors during Holy Week.

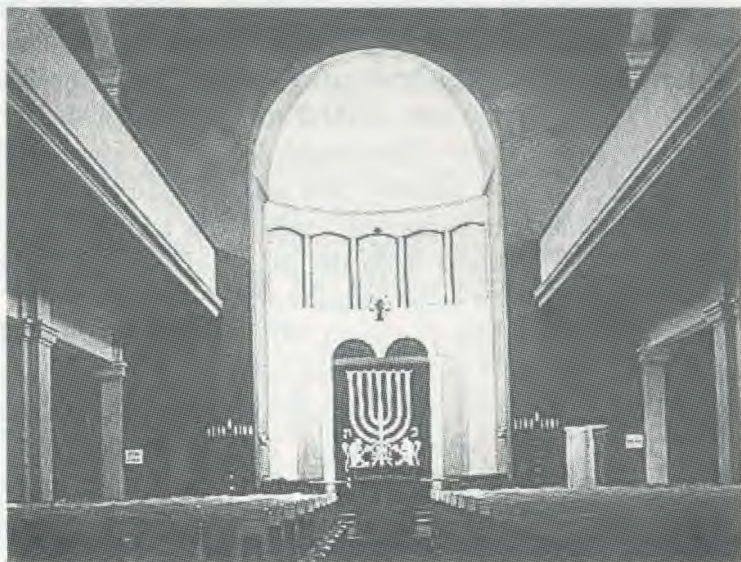
It is apparent that most of these Jews came from Alsace and southern Germany on the one hand and from France on the other, the stream of immigration gaining in intensity after the expulsion of the Jews from France in 1306. The taxes of the Jews were paid to the counts of Hapsburg in the north and to the dukes of Savoy in the south, with the towns often securing a portion of these revenues for themselves. On occasion, the Jews received the freedom of a city in the north, but this was of limited duration. By the middle of the 14th century the right to authorize the existence of a community had been transferred to the towns. The Jewish communities appear to have been relatively small.

Their principal occupation was moneylending, which they practiced on a large scale, dealing with the municipality, the leading aristocratic families, and even lending considerable sums abroad in such towns as Wuerzburg, Venice, and Frankfort. As the Black Death spread throughout Switzerland, the rumor that the Jews had caused the plague by poisoning the wells reached Zurich at the end of 1348. At first the municipal council attempted to protect the Jews, but it was finally forced to cede to the populace. Numbers of Jews were then burnt at the stake on Feb. 22, 1349, and their belongings confiscated by the municipal council. The emperor promptly protested, claiming compensation and once he had received this, he absolved the council from the charge of murder.

In spite of the massacre of 1349, Jews reappeared in the town as early as 1352. Several expulsion orders were issued in 1425, 1435 and 1436, but the very number of expulsions indicates that the orders were not strictly observed. However when, in 1634, the Jew Eiron (Aaron) of Lengnau, originally of Frankfort, was executed in Zurich for blasphemy, the Jews were finally and totally expelled.

Napoleon's short lived Helvetic Republic repealed the humiliating head and body taxes on the Jews. The canton of Zurich maintained their policy of exclusion even against Jews who were citizens of other countries. When England, France and the United States negotiated new commercial treaties with Switzerland between 1840 and 1860, their insistence on equal rights for their Jewish nationals who lived or did business in Switzerland ultimately led to the total emancipation of all Swiss Jews. An amendment to the Swiss constitution in 1866 gave all Jews full residential and commercial rights and eight years later complete religious freedom was obtained. After the French Revolution a few Jews attempted to reestablish themselves in Zurich, but it was only after the emancipation of the Jews of Switzerland (1866) that a new community, largely formed by migrants from Endingen and Lengnau, was established. The Great Synagogue in Zurich was build in 1884.

Great Synagogue, Zurich



The Zurich Jewish community grew rapidly until it became the leading one in Switzerland. The secretariat of the Schweizerischer Israelitischer Gemeindebund had its headquarters in the city.

During the Nazi period Swiss authorities were disinclined to grant the right of asylum to Jewish refugees. Concerned about the danger of Jews inundating the country, the government decided that Switzerland would only serve as a country of transit. The endorsement of passports issued to German Jews with the letter J (promulgated by the German government on Oct. 5, 1938) resulted from an agreement between Germany and Switzerland to enable the Swiss to exercise complete control over the entry of refugees from Germany and Austria, which was annexed to the

Reich earlier in the year. Another regulation issued by the federal police in August 1942 denied the status of political refugees to persons who became "refugees only on racial grounds, e.g., Jews." This abrogation of the traditional Swiss concept of the right of asylum and the resulting policy of barring the entry of untold numbers of Jews threatened by deportation and death were bitterly opposed by both Swiss Jews and large sections of the non-Jewish Swiss population. The effectiveness of this opposition, however, was negligible.

Toward the end of the war, the number of Jews who had been permitted to take refuge in Switzerland did not exceed 25,000. Their needs were provided for primarily by the American Jewish Joint Distribution Committee and to some degree by the federal and cantonal governments. Substantial funds were also raised among the local Jewish community, as well as the general population. Thousands of the inmates of the "work camps" established by the authorities underwent training and reeducation under a program conducted by ORT. In the final years of the war, as a result of strenuous efforts made by the Swiss Jews, 1,700 Jews from Hungary (via Bergen-Belsen) and 1,200 from Theresienstadt were rescued by gaining permission to enter Switzerland. When the war ended, most of the Jewish refugees left the country. But untold amounts of Jewish gold and money, stashed away in supposedly safe Swiss banks by German Jews for safekeeping, were withheld from the survivors or their heirs after the war. Only in recent years has some restitution been accomplished.

Of the few thousand who remained, 900 people, most of whom were sick or old, were granted "permanent asylum" by the authorities. Entry permits were also obtained for some 400 children from Buchenwald.

In 1970 Zurich had three Jewish communities—the moderately Orthodox *Israelitische Culturgemeinde* (I.C.Z.; 1,485 members), the Orthodox *Israelitische Religionsgesellschaft* (294 members), and *Agudas Achim* (165 members) which followed the Eastern European tradition—each possessing its own religious institutions and officials. A full-time Jewish school was founded, which in 1970 had more than 145 pupils.

The numismatic illustration is of a five franken Swiss Shooting Festival coin issued in Zurich in 1859.



THE KIDRON VALLEY

The Valley of the Kidron lies to the north and east of Jerusalem, separating the city from the Mount of Olives. The name derived from the root *kdr* ("dark," "shady"), refers to its depth. The valley begins near the Sanhedria saddle, northwest of Jerusalem. Several valleys converge with the Kidron as it runs southward. The great importance of the Kidron for Jerusalem lies in the fact that it and its confluent determined the geographical shape of the area on which the city was built. The valley protected the City of David and its northern continuation, the Temple Mount, on the east. The Gihon, Jerusalem's only spring, issued from its west slope. Only toward the end of the Second Temple period, when Agrippa I built the Third Wall there, was the westward bend of the Kidron utilized for protection of the city. Situated on the leeward side of the city and presenting rock surfaces suitable for the cutting of tomb caves, the valley served from early times as a necropolis of Jerusalem, the early tombs culminating in the magnificent rock-cut monuments along the eastern slope.

The first biblical reference to the "brook" Kidron occurs in connection with David's flight before Absalom (II Sam. 15:23). In the time of the divided monarchy, the reforming kings of Judah, Asa, Hezekiah, and Josiah, cast away and burnt the various idols which defiled Jerusalem there (I Kings 15:13; II Kings 23:4, 6, 12; II Chron. 15:16; 29:16). Jeremiah included the Kidron within the area holy to the Lord (31:39-40). In later times the central part of the valley was called the Valley of Jehoshaphat and was assumed to be the place where the dead were resurrected. In this legend, as adapted by the Muslims, all men had to cross the valley on a sword suspended over it.

1984 ISRAEL KIDRON PROOF GOLD COIN



The Kidron Valley commemorative coin was issued in 1984 as part of the Sites in the Holy Land Coin Series. The reverse side shows as motifs the Kidron Valley monuments, stressing Absalom's Tomb, olive trees alluding to the Mount of Olives and in the background, the hills of Jerusalem and the old city walls. The words "Valley of Kidron" in English and Hebrew. The obverse contains the numerical value of the coin, ½ sheqel on the silver uncirculated, 1 shekel on the silver proof and 5 sheqel on the gold proof. All issues are 12 sided.

Absalom was the next oldest son of David, who was the most obvious candidate for the succession. He was a handsome man of prepossessing appearance, a glib tongue, and winning manners (II Sam. 14:25; 15:2-6), and seems to have gained a great deal of popularity among the common people as well. Though strongheaded and willful, he knew how to bide his time in order to achieve his desires. Considering these qualities, it is difficult to understand what induced him to plot a revolt against his father (c. 979 B.C.E.); but since there was no strict law that David's successor must be his oldest living son, perhaps Absalom was worried by the influence of David's favorite wife Bath-Sheba and the possibility that David might, as he eventually did, proclaim his oldest son by her his successor.

Be that as it may, the plot was carefully planned at Hebron (cf. II Sam. 15:7). The revolt seems to have enjoyed wide support in Judah, which was perhaps offended by the old king's refusal to show any palpable preference for his own tribesmen, as well as among other Israelite tribes, who were dissatisfied with the gradual bureaucratization of the kingdom and the curtailment of tribal rights. In the subsequent battle in Transjordan (in the forest of Ephraim) Absalom's tribal fighters proved no match for David's veteran mercenaries and the loyal Israelites under Joab and Abishai. Absalom was caught by his head in a thick tree and killed on Joab's orders, which contravened the express command of David to spare his life (II Sam. 18:9). The king's mourning for his son almost cost him the support of his loyal troops. Absalom had no son, which prompted him to erect a memorial monument for himself.

In Jewish folk sayings and in Palestinian legends clustered around the Pillar of Absalom (Yad Avshalom) in the Kidron Valley of Jerusalem, rebellious Absalom serves as an example of punishments inflicted upon sons transgressing the Fifth Commandment. According to the report from Jerusalem (1666) of a French Christian pilgrim (Bernardin Surius), the inhabitants of Jerusalem used to bring their children to the tomb of Absalom to shout and throw stones at it, stressing the end of wicked children who did not revere their parents.

PETAH TIKVA, THE MOTHER OF THE MOSHAVOT

In the 1870s a number of observant Jews from Jerusalem decided to become farmers and establish a village called Petah Tikvah ("Gateway of Hope"), after Hosea 2:17. They initially set out to purchase a tract of land near Jericho, but did not obtain the consent of the Turkish Government for the transfer of ownership. Not abandoning their plan, in 1878 they chose an area of 3,400 dunams near the Yarkon River course, adjoining an Arab village called Mulabbis and owned by a Greek.

The area looked attractive with its greenery, uncommon for the country in those days. Disregarding warnings of the danger of malaria, the settlers acquired the land and thus laid the ground for the first Jewish village in the country, which later became known as "the mother of the moshavot."

The founders succeeded in mobilizing additional settlers, but soon malaria wrought havoc, the first harvests were disappointing, and quarrels broke out within the group. In 1882 Petah Tikvah numbered ten houses and 66 inhabitants. As health conditions became unbearable, the settlers had to transfer to the region near the Arab village Yehud further south.

In 1883 Bilu immigrants renewed settlement on the site of Petah Tikvah itself. They again had to withstand immense difficulties caused by their own lack of farming experience and financial means, frequent raids of Arab neighbors, and the hostility of the Turkish authorities. Baron Edmond de Rothschild soon came to their aid.

The danger of Arab attacks, causing bodily harm to settlers, damage to homes and other property, and the malicious practice of pasturing Arab flocks on Jewish fields prompted the settlers to organize a first guardsmen's group, headed by Abraham Shapira, which succeeded in securing the village and driving off the marauders. The drainage of the swamps and planting of citrus groves led to an improvement in the economic situation and attracted more settlers and Jewish laborers.

In 1891 Petah Tikvah numbered 464 inhabitants, and the moshavah was regarded as a center by the nascent Jewish labor movement. In World War I, Petah Tikvah came between armies of the Central Powers (Turkey and Germany) and Allied lines before it was taken by the British in 1917. After the war, the moshavah absorbed many immigrants and in 1920 received municipal council status. In May 1921 an Arab attack on Petah Tikvah was repulsed by a defense force consisting mainly of local youth, assisted by British troops. In 1930, it attained a population of 8,768. Its growth was accelerated further in the 1930s, thanks to its central location within the Jewish settlement zone, resulting in a population of 20,000 in 1938 and in the attainment of city status in 1939.

Petah Tikvah became the marketing center of its region's farming produce and established industries, which, initially, were based mainly on agricultural raw materials. Also in the 1930s underground Jewish defense organizations had headquarters in Petah Tikvah. With the expansion of its built-up area, Petah Tikvah gradually absorbed adjoining workers' quarters and villages. After 1948, the city's expansion proceeded at an even quicker pace, bringing the population to 45,000 in 1953, 54,000 in 1961 to more than 150,000 in the 1990's.

Its location on the outer ring of the Tel Aviv conurbation deeply influences Petah Tikvah's character. Although industry, with large enterprises in metals, rubber tires, textiles, food, and other branches, constitutes the city's main economic foundation, farming still plays a role, as the environs belong to Israel's central citrus-growing area. Two large hospitals, Beilinson and Ha-Sharon, lie within Petah Tikvah's municipal limits. An important cultural institution is Yad la-Banim, which is dedicated to the fallen in all stages of Israel's defense. In 1980 the institution was awarded the Israel Prize for special contribution to the state and society, with its founder, Baruch Oren, receiving special mention. Efforts to restrain Petah Tikvah's expansion over additional farmland of the vicinity, which counts among Israel's most productive soils, have resulted, since the 1960s, in closer and higher building in the city's zone.

An official award medal was issued in 1977 for the Petah Tikva Jubilee. Obverse: The Petah Tikva municipal emblem, showing a plough and citrus tree. On the left, an olive branch. The inscription in the center, "100 Years to Petah Tikva". On the rim, the dates "5638-5738, 1878-1977-8". In English, "Petah Tikva centenary". Reverse: Around the center, non-mechanized agricultural tools. A stylized fruit tree and a fence. Above, an inscription: "Mother of Settlements". In the center, between the fruit tree and the stylized stone wall, the citation: "And the valley of trouble to an opening of hope" - Hosea 2:1 7.



Kherson's Jewish History

Kherson is a city in the Ukraine, on the right bank of the Dnieper River. Before the Soviet Revolution of 1917 it was the capital of the province of Kherson. The province of Kherson was, until the 1917 Revolution, among the provinces of New Russia, and during the 19th century one of the main areas attracting Jews from other parts of Russia. The number of Jews in the province grew from 11,870 in 1818 to 339,910 in 1897, one of the highest rates of increase in the Pale of Settlement.

The town was founded in 1778 and Jews began to settle there a few years later. In 1799 there were 39 Jewish merchants in Kherson and 180 Jewish townsmen. A Jewish hospital was built in 1816. Jews played an important role in the development of the town, and in 1862, the governor of Kherson province even recommended that one of the Jewish merchants be elected mayor, claiming that there were no suitable Christian candidates. He added that since many of the Jewish merchants owned properties and were educated, the election of one of them to the mayoralty would result in tangible benefits to the town. Although also supported by the governor general of New Russia, this recommendation was not approved.

The province of Kherson was the principal center for government sponsored Jewish agricultural settlement in Russia, and the largest relative concentration of Jewish farmers in the country was found there. Like in the kibbutz settlements in Eretz Israel, where a system of kibbutz scrip were issued for purchases within the community, a similar system developed for use in Russia. The illustrations are of a series of Kherson agricultural farm scrip issued in 10, 50, 200 and 250 rouble denominations.



From the economic point of view, the Jews of the Kherson province were among the wealthiest and most stable in the Pale of Settlement. Like the Jews of the other southern provinces of Russia, those of Kherson were mainly engaged in commerce, particularly trading in grain and other agricultural products. 20% of the Jews of the region earned their livelihood from this trade in 1897. General education and modification in the traditional way of life made greater progress among the Jews of Kherson province than in the other regions as 45% of the Jewish men and 25% of the Jewish women in the province were able to read Russian in 1897.

At the end of the 19th century, after the first Zionist Congresses, Kherson became an active center of Zionism. The Biluists Ya'akov Shertok and Ze'ev Smilansky were then extremely active. When Eliezer Paper was appointed director of the *talmud torah* in 1896, he introduced the "*Ivrit-be-Ivrit*" method, teaching Hebrew through the medium of Hebrew, preparing for the aliya of the Kherson Jews into Eretz Israel.

The Jews of Kherson suffered immense hardships during the pogroms which swept the Ukraine in 1905, and during the civil war which followed after the First World War.

After the 1917 Revolution, the province was divided up into several separate administrative units. In the oblast of Kherson, which included only a small part of the former province, it was recorded there in the year 1926 that 35,509 Jews were domiciled in the oblast.

From the beginning of the Soviet regime, the Jewish community's institutions commenced to be liquidated. No information is available on Jewish life in Kherson under the Soviet regime, though there surely were a considerable number of Jews living there.

When the Germans occupied the town in August 1941, the remaining Jews were murdered. After the war, in 1959, there were 9,500 Jews living in Kherson. The last synagogue was closed by the authorities in 1959 after the cantor had been forced to denounce it in the local newspaper.

Only the Kherson agricultural settlement scrip has survived.



CLUB BULLETIN

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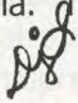
INS & ICC OF LOS ANGELES: The October program will feature member Yaakov Mead as speaker, "The Dreyfus Affair-Its Origins and Consequences" as the topic. The Dreyfus affair led Theodore Herzl to write "The Jewish State" and lead the establishment of the Zionist Movement through the establishment of the State of Israel. 'The Affair also had political consequences within France for the following half century with its politics severely split between left and right. In a number of ways, it could be seen as a dress rehearsal for the rise of the Nazis in Germany'. . . Do you remember that in 1978 the Peace Prize was divided equally between Mohamad Anwar Al-Sadat, president of the Arab Republic of Egypt, and Menachem Begin, Prime Minister of Israel, who both won for jointly negotiating peace between Egypt and Israel.

Note: As happens every year, it seems California is the only area which holds meetings throughout the summer months, and thereby making it very difficult to do the Club Bulletin in September for the fall issue. Because of the "no meetings during the summer", there is very little to report. However, there were a number of inquiries from all over the country into the Buy/Sell/Trade feature.

BUY/SELL/TRADE: For Sale: (1) Selection of Judaica collectibles: coins, medals, currency, notgeld, checks, coupons, labels, chits, script, newspapers, covers, etc. [sep.j.1]; . . (2) large extensive collection of medals of Israel - one series is that of Masonic lodges of Israel; the other is a series of marching and sports medals [sep.m.a].

Other Correspondence Received: (1) I have received from an AINA member a video dealing with the Jewish Brigade that is for the use of clubs who wish to use the video as its program. If your club is interested, please contact me and arrangements will be made for shipment and return. (2) I was really pleased to find out that this column is read with interest. Another AINA member inquired if he could get in touch with a couple of speakers whose topics were his speciality. (3) Another member wrote inquiring about the current Israeli numismatic market in coins, stamps and other collectible items and thought that another study trip to Israel just might be the way of acquiring new added interest. Let me know if you agree with this thought and idea.

MOMENTS IN THOUGHT: If you can remain calm, you just don't have all the facts. . . I don't mind the rat race, but I could do with a little more cheese. . . If you were to spell out numbers, how far would you have to count until you found the letter "A"? The answer is 'one thousand'. . . Every day, more money is printed for Monopoly than the US Treasury. . . The average number of people airborne over the US any given hour is 61,000. . . It is true that the present is colored by the past and it is also true we can choose the colors of the future.

COMMENTS FROM DJS: Heard from New Jersey, Michigan, South Carolina and Pennsylvania. Thanks for all the nice comments. Be well, be happy. . . 

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25th Anniversary of "Operation Jonathan" State Medal

On June 27, 1976, an Air France jet was hijacked after it took off from Lod Airport in Israel by Arab and German terrorists. The terrorists ordered the plane to land in Entebbe in Uganda, after receiving approval from its President Idi Amin, and threatened to execute the Jewish hostages, unless their demands for the release of dozens of jailed terrorists were met

IDF officers led by Chief of Staff Motta Gur, presented a plan to Prime Minister Yitzhak Rabin and Minister of Defense Shimon Peres, to release the hostages, using IDF troops. At the head of the operation was General Dan Shomron. Assistant General Jonathan Netanyahu, commander of the IDF commando unit, was given the job to plan out the rule of the unit in the operation - to take control of the old terminal, to kill the terrorists, to release the hostages and bring them safely to Israel.

Four Hercules aircraft took off on July 3 from Sharm el Shekh towards Africa.

Exactly at midnight, according to Uganda time, the first aircraft carrying 29 combat soldiers landed at the Entebbe airport. The terrorists were killed. Yoni (Jonathan), however, was mortally wounded by a Kalaznikov bullet and four other hostages were killed. The released hostages were flown to Israel and were met with great emotion. This swept up the entire world in its wake.

Yoni Netanyahu was an intellectual and a fighter. His heroic acts became famous overnight and he became a source of inspiration for many in the country and around the world. *Operation Jonathan* became a symbol of Israel's courage and determination not to surrender to terrorism.



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